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THE AMERICAN MISSIONARY.

VOL. XLVI.

JANUARY, 1892.

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American Missionary Association.

THE NEW YEAR.

The old year is dead and its record is made up. What has been well done may God bless ; what has been ill done or neglected may God forgive. We face the new year, with its problems and duties. We inquire not as to the whole church, but simply as to the responsibilities of the constituents and workers of the American Missionary Association. What lies before us, and how are we to meet it ?

There are the 7,000,000 of freedmen, who have in a quarter of a century made a progress unequaled by any similar number of people in the history of mankind. But they are not all out of the woods yet. In the front of the great mass are noble men and women, achieving success in the professions, trades, business and home-life. Behind these come another rank stretching forward eagerly and successfully, and still farther in the rear is the great mass—the hardest, and yet the most needing, to be moved. As in collections on a subscription list, the last part is the hardest to secure, so with these masses is the largest and most difficult problem. But with hope born from the past these three classes must be helped—the first cheered, the next encouraged, and the last more effectually aided.

The Indian problem challenges renewed and special attention. It is a shame to American Christians that this problem is not solved and wiped from the slate. The Government is doing well, but the Christian work, educational, industrial and religious, which has been the steady element in the progress of Indian civilization, needs a new impulse and larger gifts.

The mountaineers of the South, coming afresh on the arena, present an interesting and urgent call for Christian help. Such a race, so long buried almost out of sight in their mountain fastnesses, should be helped out into the open daylight of intelligent industry, and school and church privileges.

The Chinamen of the Pacific coast are a small people, but, as can be seen in Dr. Beard's interesting article in another column, are most hopeful as to present results in Christian work, and far-reaching in possible influence in the conversion of the world.

But all this needs money. We have kept out of debt, and with the blessing of God and the help of our constituents, we will continue to do so. The receipts for the two months following the annual meeting show an increase, but wholly in legacies. If the work of this Association is to be carried on successfully, the living contributors will need to enlarge their gifts.

But again. Something more is needed than money. Paul constantly sought the prayers of his friends, that his work might be prospered. The early missionaries went forth wafted on the prayers of the church. The wave of revival that swept over the mission fields fifty years ago followed the special prayers of God's people at home. May we, and all other Christian workers, feel the uplifting and strengthening influence of the earnest and importunate prayers of God's people!

DEATH OF MR. DANIEL HAND.

Just as we go to press we have received a telegram dated December 17th, 1891, saying: "Daniel Hand died this morning." The great age of our venerable friend and his feeble health might have led us to expect this event at any time, but no unfavorable reports having reached us recently, the intelligence is unexpected and startling. In the next number of the *MISSIONARY* we will give further particulars.

SERIOUS ILLNESS OF GEN. ARMSTRONG.

The many friends of Gen. Armstrong were startled a few weeks since to learn that he had been prostrated by a stroke of paralysis. The attack was severe, and when the eight days had expired, which often constitute a test, the symptoms were unfavorable, and his physicians and those immediately about him anticipated an almost immediate and fatal termination. But since that time a change for the better has taken place, and it would not be strange if the indomitable courage and wonderful hopefulness of the General might yet win the battle of life for him. We gladly cherish this hope, yet hold it with trembling lest a new and unfavorable turn should take place.

OUR INDIAN WORK.

At our recent annual meeting a committee was appointed to co-operate with the Association to secure funds to carry on our Indian work "without abatement, and, if possible, with enlarged efficiency." We welcome the assistance of this committee, and will endeavor to co-operate with it most earnestly, for the need is great. Even if the Government appropriations should not be withdrawn from contract schools, the claims from many parts of the field for enlargement are pressing.

Just now, a new opening and a special call come from the Standing Rock and the Cheyenne River Agencies, so recently desolated by the "craze" and the "war." The wrath of man hindered and destroyed, but God's good providence brings about a reaction that calls largely for redoubled work. Our missionaries there report an accession of new opportunities which put a great pressure of responsibility on us as to taking or neglecting them. Such an opening does not come more than once in a generation. We hope the friends of the Indian will enable us to seize this opportunity promptly and efficiently.

But this is not all. Our missionary among the Mandans and Rees has repeatedly urged upon us the opening of new work among the three thousand Crows whom he has visited, and among whom he thinks that a Christian work could be done, if the men and the means could be furnished to undertake it.

Again and again there has been brought to our attention the need of missionary service among the great and powerful tribe of the Navajoes. It has been thought that by beginning in the line of industrial instruction, especially in blacksmithing, a competent man could get a foothold, and a beneficent work could be introduced among them. More than once this office has been visited by those who are personally conversant on the subject, with strong persuasions that we should enter upon work in their behalf.

A NOTEWORTHY JUDGMENT.

SECRETARY FRANK P. WOODBURY.

No outside observer is better fitted to give an impartial judgment upon the American questions of the day than Professor James Bryce. In his recent *North American Review* article he mentions three problems which dwarf all others, that of the labor party, that of foreign immigrant suffrage, and that of the Negro at the South. He says :

"Of these three, the last, if not the most urgent, is the most serious, the one whose roots lie deepest, and which is most likely to stand a source of anxiety, perhaps of danger, for generations to come."

Compared with this problem he thinks the current questions with which politicians are just now busying themselves, are almost insignificant. His facts are solid and his reasoning cogent.

We have 7,000,000 Negroes in the South. Their number is increasing at the rate of fourteen per cent. every ten years. Their grandparents or great grandparents were African savages. Twenty-five years ago they were slaves. To-day the great majority of them lack even the elements of education. As regards civil rights their equality with the whites exists "on paper" and on paper only. In most of the Southern States their vote is very largely suppressed either by violence or fraud or technically legiti-

mate devices. This provokes resentment and disaffection on the part of seven millions of people. If, as he says, nine tenths of the colored people are unfit to vote, still education is making way everywhere among them.

"Before long the influence of newspapers may be far greater than it now is. The number of well educated men of color who will feel more acutely than the ignorant the social ban that rests upon them, increases fast. * * * The generation which had the deference and often the affection of the slave to his master will soon have passed away. It is, therefore, possible that the problem may within the next twenty or thirty years enter into a phase more threatening than the present."

The proposed solutions of this dark problem by deportation, national government intervention, or the withdrawal of his civil rights from the Negro, Professor Bryce feels inadequate. He would prefer general educational qualification, but doubts the possibility of its adoption in the face of the vast illiterate white vote of the South, and favors a *laissez faire* policy.

The closest American students of the problem of the South, which is also the problem of the nation, agree that its solution lies in one word—education—industrial, mental, moral and religious education, for both the ignorant black man and the ignorant white man. Laws, institutions, usages come from men and correspond to the men they come from. Make the men good, and these will be good. This is our hope, this our endeavor. The task is long, hard and slow; how long and hard and slow only those in the work can know; but hitherto the Lord hath helped us. He will bless us.

A SOUTHERN WHITE MAN'S ESTIMATE OF A NEGRO COLLEGE.

BY A FRIEND OF THE NEGRO.

Several years ago, when traveling from Jackson, Mississippi, to Vicksburg, I happened on a railroad train in which were a number of members of the Mississippi Legislature returning from the State capital to their homes. Among them was an ex-confederate general, a man of marked refinement and culture, who was pressing the scheme of an Industrial University for the State of Mississippi. He passed from seat to seat, soliciting the vote of the legislators for this enterprise, and describing at length the great need that existed for such a school in that part of the South. He dwelt with much eloquence upon the backwardness of the South in industrial development and the necessity that, under the new order of things since the war, if the South maintained her influence in the country much more must be done in this direction. The argument with which he clinched what he was saying invariably was that in no other way could the Southern people maintain their superiority to the Negroes. "There," he said, "is Tougaloo University, maintained by the Yankees for the industrial education of the Negro boys. Wonders are accomplished at that school. The

niggers are beginning to excel us in scientific farming and manufacturing, and unless provision is made for the education of our own boys on these lines the Negroes will obtain an influence of which we shall seek in vain to deprive them."

OBITUARY.

CHARLES MARSH, ESQ.—The Association has met with a severe loss in the death of an honored member of its executive committee, Charles Marsh, who died at Springfield, Mass., November 27th, after an illness of only one week. He was present at the last meeting of the committee in apparent health. Though Mr. Marsh had been but a year a member of its executive committee, his remarkable financial ability and experience had given promise of great usefulness, and his interest for many years in the work of the Association had been constant and effective.

Mr. Marsh was born in Hartford, Conn., and graduated at Williams College with high honors in 1855. Shortly after graduation he was elected treasurer of the Five Cents Bank in Springfield, Mass., and later he was for twenty-five years connected with the Pynchon National Bank in the same city as cashier and as president.

He was a valued member and officer of the South Congregational Church, and, indeed, he was in some way connected with nearly every philanthropic movement in the city of Springfield. A Springfield paper says: "He had been so long and so actively identified with the banking, financial, religious and general interests of this city and community that his very name had become a tower of strength and confidence." He will be sorely missed by the whole community.

MRS. L. E. MARKHAM.—This estimable Christian lady, the wife of Rev. R. F. Markham, died recently at her home in Kirwin, Kansas. Mr. Markham was for many years engaged in the service of this Association in various fields of labor and was warmly and effectively aided by the faith and zeal of his wife. They both became in early years enlisted in the interests of the down-trodden slave, and followed up these sympathies by self-denying and useful work in the Christian education of the freedmen. Mr. Markham and family have the warmest sympathy of the officers of this Association and of a wide circle of Christian friends.

MRS. EMILY T. JONES.—This faithful Christian worker closed her useful career November 18th, 1891. Mrs. Jones was born in Tallahassee, Florida, in 1858. Her parents moved to Savannah, Ga., when she was four years old; this was her home until a year ago, when she moved to Cypress Slash with her husband.

She was educated at Beach Institute, and was converted and united

with the First Congregational Church of Savannah in 1876, during the pastorate of Rev. R. F. Markham. She was engaged as assistant teacher at Woodville. and for a while at the Slash. Last October one year ago she was married to Rev. James A. Jones, pastor of the Congregational Church of Cypress Slash, Ga. They were doing faithfully a good work in a very needy field, both in church and school, when she was called to enter on a higher and more honorable work for the Master.

FIRE AT STRAIGHT UNIVERSITY.

REV. GEO. W. HENDERSON.

You have already learned that our University building is a heap of smouldering ruins.

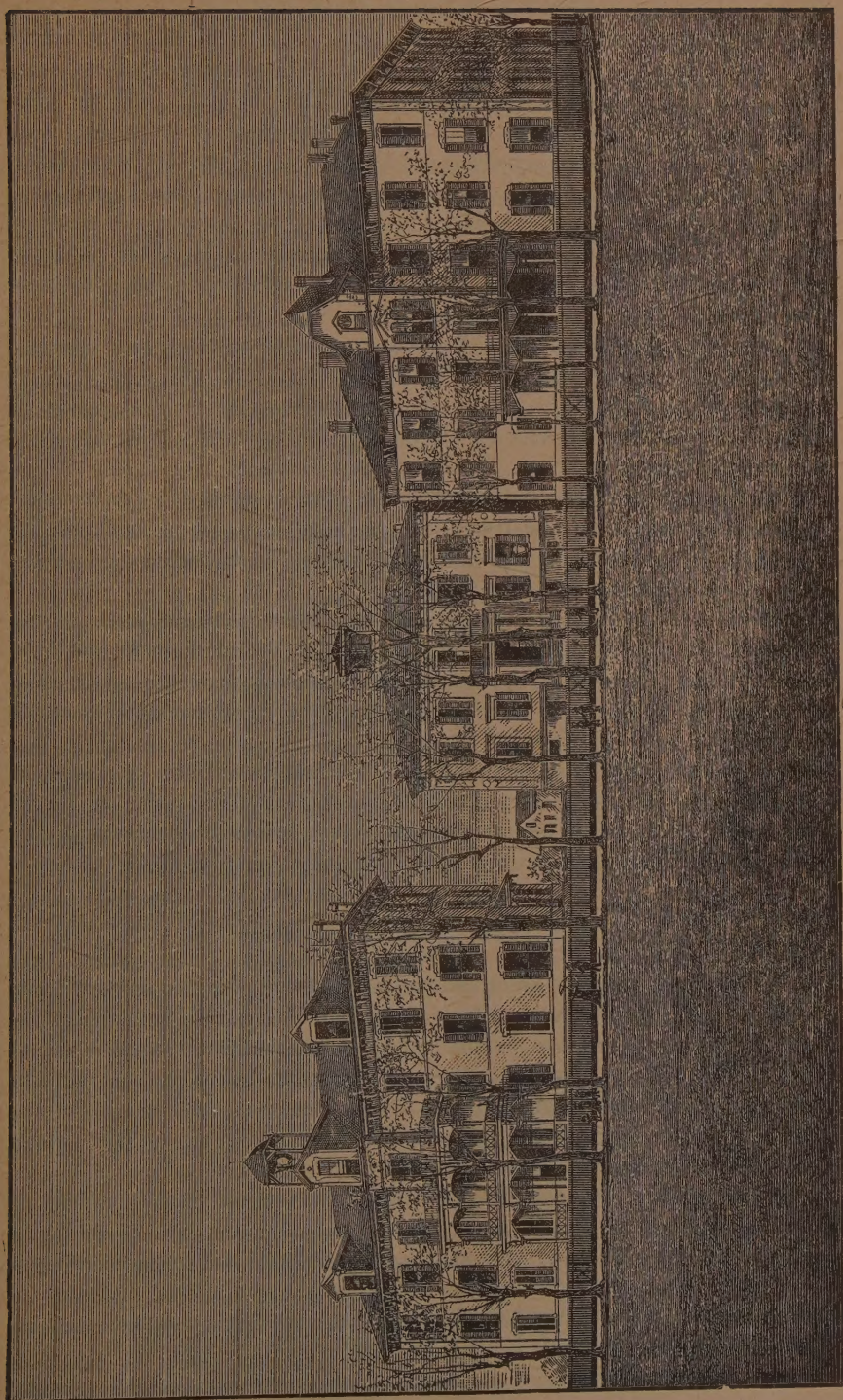
The fire broke out on the north side, opposite the library and near one of the flues. The time was not far from midnight.

The circumstances are these : Sunday was the coldest day I have known during the four winters of my residence here, and there was a strong wind blowing, which added greatly to the difficulty of keeping the building warm. The janitor, under the direction of the general superintendent, had kept the fires at a high temperature all day. Yet there was corresponding vigilance. He visited the building at 9: 30, and examined all the fires, and left them in a condition, as he supposed, to keep safely during the night. In just two hours from that time the flames were seen bursting forth from or near the flue on the north side.

The alarm was first given by the driver of a passing car before anyone in the dormitories had discovered the fire. The fire department turned out in large force and with great promptness. The flames, fanned by a strong wind, had gained such headway, however, that it was not possible to save the University nor library buildings.

The whole effort of the fire department, accordingly, was directed to the saving of Stone and Whittin Halls. Providentially, the wind, which had been against us at first, now turned in our favor, and thus these dormitories, filled almost to overflowing with teachers and students, suddenly awakened from profound sleep and brought face to face with the terror of this midnight danger, were spared with little more than such damage as can be repaired with a coat of paint. The new laundry and the workshop are unharmed. The old laundry, which is a part of the wing of Stone Hall, suffered somewhat, but not seriously. But no one can view its present condition without realizing how narrow was the escape of Stone Hall on the one hand, and how faithful and efficient the management of the fire department must have been on the other.

The self-possession of the teachers and the good conduct of the scholars under these trying circumstances, deserve especial mention, and in



STRAIGHT UNIVERSITY BUILDINGS.

connection with the considerate and excellent service rendered by the police, prevented serious confusion, and enabled us to escape without harm to life, and with comparatively little or no loss in either of the dormitories.

It was a pathetic spectacle when the scholars assembled the next morning around the smoking ruins, with tears trickling down their cheeks at the loss of the school building, which, through many helpful and pleasant associations, had become as dear to them as a personal friend. Most of all did they sorrow over the loss of the library, which had become to them a source of pleasure and culture.

It was very gratifying to the President when the teachers and scholars said, with one accord, and with a resolute and heroic energy, that there must be no interruption to the work of the school, and that they were ready to resume their studies no matter what inconveniences it might be necessary to submit to.

The work of the term had seemed to us to be unusually satisfactory. The President had often remarked upon the spirit of earnestness and obedience among the students, and felicitated himself upon the strong and excellent faculty which you had given us.

The visit of ex-President Hayes and Dr. Curry, not long ago, and the frankness with which they expressed themselves, enabled us to see ourselves as others saw us. They spoke hearty words of encouragement to the school in public, and words commendatory of the management in private.

We are perhaps a little cast down, but not destroyed, or, perhaps, it would be more literally true to invert this sentence, and say, we are somewhat destroyed but not very much cast down, for we hope by the divine favor that out of this present loss will come a greater future gain.

LATER, FROM PRESIDENT ATWOOD.

The work has suffered no interruption. The college department is, as I wrote, in the basement of Central church, where it is well accommodated. We have two grades in the chapel of the Hand building. A curtain separates them. The parlors accommodate the rest. We shall use the Hand chapel for Sunday services.

The students behaved admirably at the time of the fire. They were easily controlled and very helpful.

We lost *all* our reference books. This is a serious trouble to us. I wish we might have a new supply soon. All the books in the library building, too, were burned. We shall make the best of the situation until we can have relief.

We have not been compelled to turn off any students. All our departments are resuming except the printing.

THE THEOLOGY OF THE PLANTATION SONGS.

BY DISTRICT SECRETARY C. J. RYDER.

In the interesting discussions so far, especial attention has been given to the needs, conditions, and growth of the church work of the American Missionary Association. These considerations are all important. In my judgment the showing is very hopeful. The discussion has been comprehensive and inspiring. I could not hope to add much of value should I attempt to develop this view of the question still further. Permit me, therefore, to depart somewhat from this line of thought and present a totally different phase of church work. Turning aside from the statistics of church growth, let us ask the question, what is there among the Negroes of the South to build upon? Have they correct ideas of the great fundamental truths of Christianity? What was the theology of the plantation? What are the fundamental elements in the religious thought of these freed slaves? Must we recast their conceptions of religious truth, or only seek to intellectualize that which is already spiritually discerned?

There are to-day 2,250,000 Negroes who have learned to read. This is indeed a remarkable fact. The eleventh census gives us a total of 6,996,166 Negroes in the United States, and by a simple process in arithmetic, we discover that there are 4,746,166 uneducated Negroes still unreached in the Southern States. Our missionary work must push its way among these ignorant majorities. Can we do it? In order to do it, must we uproot all their present beliefs and plant those entirely new? Or, is it necessary rather only to graft this wild olive branch on the Congregational tree, and confidently look for good fruit?

What are the religious conceptions of these uneducated Negroes? What was the theology of the slaves?

The answer to this question determines largely the future of our church work among the mass of colored people. The progress will be painfully slow if we must lay the foundations of religious truth before we can build the superstructure of church work. But if we discover that they hold the evangelical truth substantially correct we have a great advantage.

"They that do his will shall know of the doctrine," we read. These poor Negroes, walking never in the full day of opportunity of religious thought, communed with God in the night of their oppression and wrong, and it is marvelous how wonderfully he revealed himself to them! They have no polemic literature, no dogmatic theology. We learn of one old colored preacher who had a trial for heresy on his hands because he preached against stealing chickens.

Indeed, they have no literature at all, but coming out from these two and a half centuries of bondage they have brought with them a whole body of Christian song. Like the Homeric plays or the Scotch ballads, these Negro songs, which came from their hearts and grew out of their religious

experiences, were preserved by being repeated—handed down by word of mouth from father to son, from mother to child.

Now, do these plantation hymns give evidence that the great fundamental doctrines of evangelical Christianity were held by these humble people in their days of slavery? In pushing our church work in the South can we assume this fact? It is not only a very interesting question in ethnology and race history, but also of great importance in our missionary enterprises to know just what these humble people learned of God's truth in the school-house of slavery, having little human instruction, but communing with God's spirit. That we may discover the answer to this question, let us arrange somewhat systematically these old plantation melodies, these songs that were never written, but that burst forth from the hearts of the slaves when crushed under the weight of their bondage.

1—These songs teach, beyond doubt, that the slaves held to the truth of divine sovereignty. We repeat in our churches the beautiful language of the Apostles' Creed: "I believe in God the Father Almighty, maker of heaven and earth." So do these humble Negroes. This great truth burst forth from their lips in jubilant song.

"Didn't my Lord deliver Daniel,
D'liver Daniel, d'liver Daniel.
Didn't my Lord deliver Daniel,
And why not every man?"

What a strong, pathetic appeal to this divine ruler are these words in the hymn, "Keep me from sinking down."

"I bless the Lord I'm gwine to die;
Keep me from sinking down;
I'm gwine to judgment by and by;
Keep me from sinking down.
Oh Lord, Oh my Lord! Oh, my good Lord!
Keep me from sinking down."

It suggests to one Jean Ingelow's "Brothers and a Sermon," and the touching prayer of the old fisherman to whom the Lord Jesus came in the night season. Said the old fisherman:

"O Lord, good Lord,
I am a broken-down poor man, a fool
To speak to thee:" * * * *

"O Lord, our Lord,
How great is thy compassion. Come, good Lord,
For we will open. Come this night, good Lord;
Stand at the door and knock."

* * * * *

Their appeal was to divine justice, not to fickle human passion, and they rejoiced in view of such a judgment day. "God, the Father Al-

mighty," they held to, they gloried in, and no mystery of suffering ever dimmed their faith. We can assume its existence and build upon it in pushing our church work.

2—Again, these slaves held to the divinity of Christ, crudely stated, imperfectly discerned, but tenaciously maintained. Among their plantation hymns, illustrating this, I refer to only two or three :

" Just stand right still and steady yourself,
I know that my Redeemer lives.
Oh, just let me tell you about God hisself,
I know that my Redeemer lives."

Or another, the refrain of which runs :

" Reign, Oh ! reign, Oh, reign my Saviour,
Reign, Oh ! reign, Oh ! reign, my Lord."

Or still another :

" Why, he's the Lord of lords,
And the king of kings.
Why, Jesus Christ is the first and last,
No one can work like him."

3—There is little in their songs concerning the Holy Spirit. The Father and Son were relations that they could understand. The more mysterious work and personality of the Holy Spirit they did not so easily grasp. But they did not doubt that God was with them and that the Lord Jesus Christ was their companion.

4—The atonement, the son of God dying for them to open the way of salvation, was a truth most precious to them in their life of painful neglect or bitter persecution. Their plantation melodies are full of this truth. One, however, will illustrate the fact as well as a dozen. And what more beautiful than that with the refrain :

" I've been redeemed, I've been redeemed,
Been washed in the blood of the Lamb.

If we turn from theology proper to anthropology, we find here the great fundamental truths entering into their religious conceptions. They thoroughly believed in human freedom of the will, if not of the person, and in human responsibility. They sung as they swayed back and forth in their weird gatherings at night, under the old pine forests, or on a hillock in the midst of some swampy jungle, these words :

" Don't you want to be a soldier, soldier, soldier,
Don't you want to be a soldier in the year of jubilee ?
Then you must rise and shine and give God the glory, glory,
Rise and shine and give God the glory in the year of jubilee."

They believed that they must "work out their own salvation with fear and trembling," but they never forgot that "it is God that worketh in them both to will and to do of his good pleasure."

The personality of Satan they never doubted, and his ability to tempt human souls is illustrated in many of their hymns. They sing at Tougaloo, Miss., a hymn which especially emphasizes this fact. It goes:

"Old Satan, he wears the hypocrite shoe,
If you don't mind he slip it on you."

A warning that is not limited in its application to the Southern Negroes!

5—Again, how tenaciously they hold to the doctrine of conversion and regeneration, the union of the divine and human in this great change of the soul, is abundantly proved.

"Run to Jesus, shun the danger,
I don't expect to stay much longer here."

Here is illustrated human effort, conversion, turning to Jesus. This hymn is especially interesting. Hon. Frederick Douglass tells us that these words, "Run to Jesus," sung on the plantation where he was a slave, first suggested to him the thought of escaping from slavery: "of praying with his feet."

But carrying out the thought further, we find their idea of conversion and regeneration illustrated in the following hymn, "The Angels Done Changed my Name."

"I went to the hillside, I went to pray;
I knew the Angels done changed my name,
Done changed my name for the coming day;
I knew the Angels done changed my name."

"I looked at my hands, my hands was new,
I knowed the Angels done changed my name;
I looked at my feet, and my feet was too,
Thank God, the Angels done changed my name."

Souls that sung, that felt that they knew the experiences of the great Apostle, when he said, "Wherefore if any man is in Christ Jesus, he is a new creature; the old things are passed away; behold they are become new."

But if we go a little deeper into philosophy or doctrinal analysis, we discover the familiar old doctrine of the "perseverance of the saints." Did they hold it? Did they sing it? Listen as they sing of the poor inch-worm!

"'Twas inch by inch I sought the Lord,
Jesus will come by and by,
And inch by inch he blessed my soul,
Jesus will come by and by."

"We'll inch and inch and inch along,
Jesus will come by and by,

And inch and inch till we get home ;
Jesus will come by and by.

Chorus—

“Keep inching along, keep inching along,
Jesus will come by and by.
Keep inching along like the poor inch worm,
Jesus will come by and by.”

Now, I submit that this quaint old plantation song not only teaches the “perseverance of the saints,” but aptly illustrates about the rate of progress that most of us make in “inching along like the poor inch worm.”

But they believe that conversion should change their lives. It is not true that they entirely neglect ethics in their religious conceptions. Take this hymn as evidence :

“You say you’re aiming for the skies ;
View the land, view the land.
Why don’t you stop your telling lies ?
O view the heavenly land.

You say your Lord has set you free ;
View the land, view the land.
Why don’t you let your neighbors be ?
O view the heavenly land.

6—Their views on eschatology were also sound. They believed in future punishments and future rewards. The former is strange. It would seem as if this whole race of Lazaruses, who received only the crumbs that fell from their rich masters’ tables, would feel that they experienced their share of evil in this world. But, no ! they held firmly to the idea that sin must be punished, and incorporated this idea into their songs. Many of their melodies illustrate this, none better, perhaps, than the one beginning :

“My Lord, what a mourning, what a mourning
When the stars begin to fall ;
You’ll hear the sinners mourn,
When the stars begin to fall.

But their hope in future rewards, or, better, blessings bestowed by a Heavenly Father, was bright and fadeless. We who were born in freedom can never realize how jubilant was the Christian slave in view of death. It was release. It was victory.

Heinrich Heine, the witty scholar, speaking of his return to the Bible and its sources of consolation in the last years of his life, uses the following language : “The reawakening of my religious feelings I owe to that holy book, the Bible. Astonishing ! that after I have whirled about all my life over all the dance-floors of philosophy, and yielded myself to all the orgies of the intellect, * * * without satisfaction, I now find myself on the same standpoint where poor Uncle Tom stands—on that of the Bible. I kneel down by my black brother in the same prayer ! What a

humiliation! * * * Poor Tom, indeed, seems to have seen deeper things in the holy book than I. The poor Negro slave reads with his back, and understands better than we do." Heine had discovered the truth that physical suffering often brings clearer spiritual vision. Paul scourged, was Paul triumphant. John in exile, was John in the spirit. These physical hardships prepared the apostle the better for the glories of the spiritual revelation. So these Negro slaves had no light on earth, but the glories of the Sun of Righteousness burst through their gloom and lighted and warmed and thrilled them. In view of death they broke out in triumphant song, as they thought on

"Those bright mansions above,
Bright mansions above;
Lord, I want to live up yonder,
In bright mansions above."

Their life was full of misery here, but they looked forward with confident expectation and song.

"Wait a little while, then we'll sing the new song;
Wait a little while.
My heavenly home is bright and fair,
We will sing the new song.
No pain nor sorrow enters there,
Then we'll sing the new song."

We can understand some of the references in their songs to peculiar victories and delights in the heavenly country, only by understanding the customs that prevailed in times of slavery. Take this one. The young men of neighboring plantations were accustomed to organize and ride over the country to watch the Negroes. There might be some one escaping, or possibly a danger of general uprising. Now, the slaves must avoid these patrols, "paterols," as they called them. Even when going out at night for prayer, or their revival services, they must avoid detection. One old Negro told me that he used to hide in the smokehouse to pray. A Negro woman related in a most interesting manner her experiences on her master's plantation in attending revival meetings on the riverside at night, creeping out from her cabin to avoid the patrol and hounds. Now, in this heavenly country to which these humble people looked forward, one great blessing would come to them—there would be no "paterols." In daylight, fair and full, before the hosts of the redeemed, they could sing and pray and shout. How they gloried in this thought in their songs!

"Shine, shine, I'll meet you in that *morning*,
O my soul's going to shine, to shine;
I'm going to sit down at a welcome table,
Shine, shine, my soul's going to shine.
"I'm going to walk all about that city,
Shine, shine, my soul's going to shine."

Or another, the refrain of which runs :

“Childrens, childrens, we all shall be free,
Childrens, childrens, we all shall be free,
When the Lord shall appear.

Or that other sweet, weird song that charmed crowded audiences on both sides of the ocean, and that Mr. Gladstone himself called for whenever he heard the singers in England, “Swing low, sweet chariot, coming for to carry me home.”

“I looked over Jordan, and what did I see,
Coming for to carry me home?
A band of angels coming after me,
Coming for to carry me home.”

To those who were crowded in unwholesome dungeons, waiting the auction block, or were packed in the foul hold of some Mississippi steamer, to be released only as they went to the miserable sugar plantations or rice swamps, crudely mingled with their ideas of heaven was the comfortable thought that they would be no longer harassed, and annoyed, and crowded, and they sung :

“For my Lord says there's room enough,
Room enough in the heavens for you,
My Lord says there's room enough,
Don't stay away.”

But my object is not to illustrate their hymns, but to get, if possible, from them their conceptions of fundamental religious truth.

One other thought before I close ; these hymns are remarkable not only for what they contain, but also for their omissions. First, we have in these plantation songs no mariolatry. Many Negroes belonged to Catholic masters. In Louisiana, about New Orleans, I have attended many meetings held by these Negroes. I have never heard, nor have I found anywhere in these plantation melodies, any which sung the praises of the Virgin. Such a figment of a theological brain does not have power in it. It needs the truth to take hold of humble souls and become an inspiration in their songs. Second, we note with wonder the entire absence of all vindictiveness in these melodies. This certainly is a marvelous fact. Downtrodden, abused, sold from kindred, outraged in every way, it would seem more than human if there did not run through these songs, coming from their bleeding hearts, an undertone of vindictive satisfaction that their masters must suffer under a just God due recompense for these bitter cruelties, but you scarcely find a trace of it. There seems a hint of it in “Turn Back Pharaoh's Army, Hallelu !”

“When Moses smote the water,
The children all passed over,
And turned back Pharaoh's army, Hallelu !
And turned back Pharaoh's army, Hallelu !

When Pharaoh crossed the water,
 The waters came together,
 And drowned ole Pharaoh's army, Hallelu!
 And drowned ole Pharaoh's army, Hallelu!"

But this is rather the triumphant song of a black Miriam, taking the timbrel as she "sings unto the Lord, for he hath triumphed gloriously, the horse and his rider hath he thrown into the sea." This Negro song heralded the victory of God over *his* enemies, not over *theirs*.

We find, then, even in the crude language of these plantation songs, evidence that among these uneducated millions of Negroes there is a sound and wholesome belief in the great fundamental truths of Christianity: First—That God governs the world. Second—That Christ is divine. Third—The fact, the necessity, and the efficacy of the atonement. Fourth—Man's lost and ruined condition. Fifth—The need and possibility of conversion and regeneration. Sixth—Progress in the Christian life. Seventh—Future punishment of sin and the rewards of faith and obedience. We mark, also, the absence of the mischievous doctrines of the Romish Church, and also all vindictive bitterness.

We can assume that these truths are in the hearts of the people whom we seek to reach as we push forward our Christian work. For around us there lie these unreached millions of black America; across the ocean the uncounted millions of heathen Africa; these are to be saved under God by the *Negroes of America*. What a prospect! What an inspiring work! What a blessed, God-given opportunity to the Congregational churches of America!

You remember that scene between Cassy and Uncle Tom, unmatched in other profane literature, when Cassy having unsuccessfully urged Uncle Tom to kill that monster Legree, determines to do it herself. With flashing eyes, her blood boiling with indignation long suppressed, the abused Creole woman exclaims: "His time is come and I'll have his heart's blood."

"No, no, no," said Tom, holding her small hands, which were clenched with spasmodic violence. "No, ye poor, lost soul, that ye mustn't do. The dear, blessed Lord never shed no blood but his own, and that he poured out for us when we was enemies. Lord, help us to follow his steps and love our enemies."

"Love!" said Cassy, with a fierce glare, "love *such* enemies! It isn't in flesh and blood."

"No, Miss, it isn't," said Tom, looking up, "but he gives it to us and that's the victory. When we can love and pray over all and through all, the battle's past and the victory's come—glory be to God!" And with streaming eyes and choking voice the black man looked up to heaven.

"And this, O Africa! latest called of nations—called to the crown of thorns, the scourge, the bloody sweat, the cross of agony—this is to be thy victory; by this shalt thou reign with Christ when his kingdom shall come on earth."

THE CHINESE.

A VISIT AMONG OUR CHINESE MISSIONS.

SECRETARY A. F. BEARD.

My first introduction to Chinatown was in San Francisco. There are many Chinatowns on the Pacific coast, but the largest and central one may stand for them all. No part of San Francisco excels its Chinatown in location and topography. They who are absolutely unwelcome hold their place in the very heart of this brilliant Pacific metropolis. How have they done it? Chiefly by being unwelcome. Someone who loved money rented Chin a shop or store. That was the beginning. His next neighbor thereupon, when his lease expired, moved out. It was rather difficult now to rent the store to an American, and an Asiatic who was ready to pay the price, got it. Then there were two, Chin and Chow. This made the rentals on either side of them less to be desired, so that before long Wong had one place and Yong had the other. Now there were four. This process repeating itself gave the Asiatics the possession of the block, which made the next block theirs, and so on until they had a section. As the Mongolian moved in the Caucasian moved out. The forces of attraction once started, included and excluded those whom they acted upon, until in the centre of San Francisco is a good sized city of Asia. Its inhabitants live, and move, and have their being in China. The architecture has been changed and largely made Chinese; the shops and stores are Chinese; the dress is Chinese; the food is Chinese; the places of worship are Chinese; the theatres are Chinese; the language is Chinese. You are in a section of China.

The central mission of the American Missionary Association is well located in this foreign city. It was home-like to me to see the name so familiar to us, over the door. The first floor of this rented building is used both as a hall for meetings and as a school. Above, the rooms are a home for Chinese Christians engaged in the work of evangelization. Success has crowned the work until these rooms are insufficient, and meagerly meet present necessities. The work both merits and needs a larger and better house and hall to be a centre for evangelizing influences.

As we entered the hall with Dr. Pond, we found it well filled with Chinese men—perhaps sixty—who were holding a temperance meeting. It was Gospel temperance, too. The Bible was their text-book. Gospel hymns, translated into their own tongue, were sung. One and another led in earnest prayer, and the time was “occupied.” One could hear with his eyes that this company was in earnest.

Several times, subsequently, I visited this hall. Always a rendezvous for Christian Chinese, I found it at one time a school, at another a prayer meeting, and again a theological class. This class of Bible students was one of peculiar interest.

The beloved and untiring Dr. Pond, among his converted Christian workers, was engaged in a practical and somewhat thorough exegesis of a chapter in St. John's Gospel. After this, plans of sermons and discourses were submitted, chiefly in English, which many speak and write with considerable facility. These plans received comment and suggestion from Dr. Pond. All the plans, save one, were from New Testament texts, and dwelt upon the truth that God was revealed in Christ, who is the true Saviour and Redeemer for every man, and for all men. One could but feel that this Gospel of Christ will be the power of God to many of their countrymen through these workers. All of these meetings made the Chinese missions appear larger and larger.

After this, I visited many Chinese mission stations in other cities and towns in California. Everywhere in these places, the Chinese—located by themselves—have made larger and smaller Chinatowns, with their merchants, mechanics, artificers, apothecaries and doctors, places of amusement and of worship. But somewhere was the Christian mission hall, with school and chapel. I found Chinese children singing

"Jesus loves me, this I know,
For the Bible tells me so,"

and several times I heard "Hold the Fort," in Chinese. This is a favorite hymn in the French evangelization halls of the McAll missions, and I was once more impressed with the oneness of the human heart, its needs and its experiences.

I found in Oakland, in Fresno, in Los Angeles, in Santa Barbara and in Sacramento—as in other places—the faithful pastors, deeply interested in this work, and giving it much personal sympathy. Many churches were welcoming the converted heathen to their membership, and doing much to remove the unbelief, that it is useless to try to save Chinese souls in this country. Several pastors assured me that the public sentiment, with respect to Christian duty to these tens of thousands from heathen Asia, had changed greatly for the better, and that the tone of the public press is becoming more considerate and just.

This might be expected, because time has amply proved that the conversions are as real as conversions were in the days of the Apostles, and that the continued consistent Christian lives of faith, of devotion and sacrifice, are examples to many Christians who have the Gospel as the heritage of many generations.

When people are willing to suffer reproach for Christ's sake, and out of their scanty and hard earned livings give freely to carry the Gospel of Christ to others who are in darkness, we may not question their discipleship.

The Chinese members of Bethany church, of which Dr. Pond is pastor, contributed about three thousand dollars last year for missions, most

of it in support of their own brethren converted in America, who have now returned to preach the Gospel in China.

I was told that the converted Christian Chinese in California have given, within the year, six thousand dollars for mission work among their countrymen. A goodly number have returned to China as preachers of the Lord Jesus to their heathen friends and neighbors. These are in frequent correspondence with Dr. Pond, whom God has raised up to be a prophet and leader for this people. One cannot see what a saving work our beloved brother and superintendent is directing, nor think of the influences that are streaming forth on the Pacific coast and far across the Pacific sea, without thanking God, and praying for the continued benediction and guidance of him who loved us and gave himself for us.

The teachers in our Chinese schools impress a visitor with their consecration to the work and their wisdom in it. We congratulate our churches in having such devoted and successful missionaries.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

The Woman's Meetings of the American Missionary Association were well attended and of more than usual interest. The morning meeting of Thursday held in a neighboring church from nine o'clock until eleven was mainly for the representatives of the State Unions, of which thirty reported either in person or by letter. The hearty expression of appreciation of the work of the American Missionary Association and desire to aid more in its promotion was most gratifying.

The afternoon meeting was held in the Euclid Avenue Congregational church. It was an open meeting for all, and there was a large audience. The addresses of the ladies from different parts of the missionary field, the earnest and impressive address of Mrs. Johnston, of Oberlin, emphasizing the importance of thorough preparation for missionary service and the summary given of the Woman's Work of the year, showing the co-operation of the ladies in the home churches, combined not only in a meeting of intense interest but of evident purpose for more effective and aggressive work and larger contributions. We shall look during the year for good results from the newly-kindled enthusiasm on the part of those who were present.

We give on another page extracts from some of the addresses. The full addresses can be had on application to the American Missionary Association, Bible House, New York.

MESSAGES FROM UNIONS.

GREETING FROM THE "WOMAN'S AID" OF MAINE.

BY MRS. C. A. WOODBURY.

From cloud-capped hills and valleys fair,
Of the old pine-tree State,
Our hearts go out, we stretch the hand
To greet the noble of our land,
Allied for service great.

We speak as Moses spoke of old :
"Go in, possess the land ;"
Be of good courage, be ye strong,
The right shall triumph over wrong,
The times are in God's hand.

Press on, unfolding to the world,
Salvation's boundless plan ;
To living souls change every clod,
Proclaim the fatherhood of God
And brotherhood of man.

Unfurl your banner to the breeze,
Where evil holds its sway ;
Write on your shield, emblazoned bright,
In characters of living light,
Your symbol, "A. M. A."

Not only for your name, but more,
For that which bids you live ;
The vital principle within
Striving for mastery over sin,
And nobler life to give.

The name is but the casket cold,
The love within the gem ;
Your hand is stretched for all oppressed,
The motive thrilling every breast
Is *Ama*—"Love thou them."

"We will rejoice in thy salvation, and in the name of our God we will set up our banners : the Lord fulfil all thy petitions."—*New Hampshire Union*.

The Connecticut Union desires to express its profound and growing interest in the work carried on by the American Missionary Association. The Woman's Bureau has been of the greatest service in bringing us into touch with the work. The missionary letters sent to our auxiliaries have convinced us that the present methods of training hands, brain and heart in their schools, are the most efficient which can be devised.

I take pleasure in noting the increased interest and co-operation of the various State Unions in this work and think we may safely read in it a happy augury for the future.—*Mrs. William Kincaid, President New York Union*.

We earnestly hope and pray that the influence of this annual gathering may be so far-reaching that all not present may be inspired by it to greater consecration and devotion to the work of evangelizing our country and saving it to our Lord and Master.—*New Jersey Union*.

"Go tell John the things which you do hear and see—the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached unto them." I cannot think this order accidental. It was intended as cumulative evidence, and the highest was reserved for the last. The blind, the lame, the leper, the deaf, the dead all are delivered, but above all the poor have the gospel!

This work so briefly outlined by Christ, as proof of His Messianic office, is the very work of the American Missionary Association. For who are the blind, the lame, the lepers, the deaf, the dead if not the ex-slaves of our Southern States? Where has there ever been a people more outcast, more ostracised, or more needy of care than the Chinese on our Pacific coast, or where any human beings so poor as the Indians on our fron-

tier, or where is there a more needy and promising people than the mountaineers upon the summits of our American Alps? Our modern civilization has swept past and left them a century behind. With Christ-like purpose, the American Missionary Association has set itself the noble task of redeeming each and all these. Its schools, churches and universities are centres of light which are driving back the midnight darkness of a past civilization and bringing in a new day. It should have our support, our prayers and our gifts.—*From address of Mrs. Cowles, President of Ohio Union.*

The Illinois Union is increasing its work for the American Missionary Association each year. The Association covers such a broad field, appealing so strongly to patriotism and Christian sympathy, that to know of it is to hear the call for help.

The whole work of the American Missionary Association rises before me as a marvelous opportunity. Do we wish to work for our Master? Here is a field white already to harvest.—*Minnesota Union.*

There certainly is no society in which we have more reason to be interested, or whose work is more important than that of the American Missionary Association. I do not know where it is possible to find more Christ-like missionaries doing more Christian work.—*Kansas Union.*

The Union of Nebraska sends sisterly greeting, prays the blessing of God upon your work and hopes ere long to remember you substantially. I believe the women of our country are ordained to do just such work as you are doing in your Southern schools.

"We give thanks to God for you all, making mention of you in our prayers, remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ."—*North Dakota Union.*

God bless especially the work that woman is doing for the women of the Southland. Good mothers are needed even more than good voters.—*Florida Union.*

EXTRACTS FROM ADDRESSES.

From Miss Miller's Address.

Pleasant Hill Academy is located at Pleasant Hill, Tennessee, a place too small to have even the name of village, as there are not more than fifteen houses in a radius of one and one-half miles. Here, twenty-one hundred feet above sea level, and seventeen miles from car smoke and the confusion of business, we can breath God's purest air, and hear only the sound of birds and the social clang of the cow-bell. Why a school should have been planted in such an out-of-the-way place is a question which is often asked and which I cannot answer, unless it is that God directed it as a safe retreat for boys and girls who wish to get away from evil temptations. * *

Our school being the only normal school in a long distance where it is possible for a poor boy or girl to get an education, has attracted the people for miles around. We had five—after Christmas—who came fifty miles in an emigrant wagon drawn by mules. Wishing to make their expenses as light as possible, they camped out over night right there, on the first of January. The natural consequence was that they all had very hard colds, and two of them came near having pneumonia. Nearly all the rest could make the journey in one day, and their arrival after the holidays filled the place with excitement, for all day long they were coming in companies of from two to eight, in buggies and wagons of all descriptions, on horseback and muleback, while some walked in the deep mud. * * *

Our Christian work has been very quiet and in connection with our regular work. When the students have desired extra meetings we have encouraged and helped them, trying, in every way possible, to make religion attractive and above all else to be desired. We had some very helpful meetings in the winter. The result of those meetings was the conversion of fourteen of our pupils, and an increased respect for religion by all the students. * * *

Nearly every student goes out during the summer teaching in the little district schools, carrying on the modern methods, and inspiring these people with something higher than the mere drudgeries of life.

The district schools are open from August to November or December, and many of our older scholars are teachers; about thirty of them are teaching this summer, with an aggregate membership of about fifteen hundred. * * *

I know of no place to put one's money where it will bring larger returns, if appreciation and diligence in work can be called returns, than here in the mountains, where there are so many anxious for an education.

Extracts from Miss Worden's Address.

If you are trying to love your neighbor, cease calling the Indian woman a *squaw*. No matter how degraded she may be, is she not still a *woman*?

AS THE INDIAN GIRL LOOKS.

She is tall and well developed, has long black hair, bright black eyes and pure white teeth, set in a pleasant dark-skinned face. In her ears are earrings half a yard long. Her bare arms are ornamented with wide bracelets at the shoulder and wrist. Around her neck are numerous strings of beads and a necklace of elk teeth. Her loose dress of turkey red reaches from her neck to a little below the knees. Prettily embroidered mocassins fin-

ish this costume. She gathers flowers and wild fruit, digs the wild turnips, and chews, with evident satisfaction and enjoyment, the gum gathered from the prairie plants.

AS SHE REALLY IS.

This girl has never had a bath in her life, has never slept in a bed nor eaten from a table; was never in childhood taught to say a child's prayer or tenderly kissed and snugly tucked into bed. But with or without supper, she took her doll or favorite puppy in her arms, and in the same clothes she had worn for months curled herself up under a blanket and slept. She does not know a single letter, hymn or song; has never been to a birthday party or a Thanksgiving dinner; has never heard the sweet story of Christmas.

IN LATER LIFE.

Years succeed each other, adding the cares of wife and mother. She leaves off bright colors, her face, too, loses its bright look. Whether she goes for visit, or for fuel or water, or is hoeing the little patch of corn, a cute baby face is usually peeping over her shoulder. One little baby has gone. She saw her become weaker and weaker. She could eat nothing, her breathing could be heard outside the hut. The old medicine men have shaken their rattles in vain. The little life goes out. No one tells her of the angel arms waiting to receive the baby. She never has heard of the great heart full of love waiting to comfort her, but thinks that she has displeased some god who takes her child to punish. * * *

Who will bring them the light? Go to them and teach them of the love that can turn their night to day, their sorrow to rejoicing. Teach them first of Christ and the rest will be easy. * * *

Teach the women, young and old, that their highest, holiest duty is the intelligent management of the home and the children that God has given them. Not until the Indian women become good nurses, good cooks, good housekeepers, in a word, intelligent Christian women, will the Indian problem be solved. When they do, succeeding generations of Indians will take care of themselves.

From Address of Miss Wilcox, Beaufort, N. C.

You are thinking *the Southern people ought to educate those folks, it is their business*. That may be, but before you can make them see it, all the boys and girls that *I know*, will be beyond the reach of uplifting influences.

What I ask is, that you will keep up your interest in the present generation, and if with it, you can convince others that it is their duty to assist those that come after, well and good, but just now the King's business requires too much haste to make it safe to stop long to discuss whose privilege it ought to be to furnish the means to carry on this exigent work.

When we first commenced, four years ago, I secured a guide to the school-house, to find window lights out, stove broken,—everywhere the wind had free access. Monday morning came, and the friends opened the school-house. A rough low closet was brought for my table, dry goods boxes mended the desks which were broken, a fire was built, and with a self-satisfied air, I was asked if I could think of anything else I needed. I mentioned a chair, a bell, a broom, and a waterpail. No doubt, they thought it strange to ask for such luxuries, but they were found.

There were nearly ninety grown scholars in the higher room, several of whom had not a book or slate; they hoped to look over with somebody else. When I assigned lessons, they sat up and studied aloud, and I found they knew no other way. Not one of this “high school,” could explain long division, nor thought that the reading in the arithmetic was of any use, nor had ever seen a globe. * * *

Now the building has passed into the hands of the Association, has been repaired, and is good enough for the town, is so comfortable that the scholars come in rainy or cold days, as to the warmest place they can find. From three years’ use of the rooms, not a pencil or chalk mark can be found on desk or building, and should a knife be seen in use on the grounds, several alarmed youngsters would rush to headquarters, lest their precious school-house should be injured. From the crowd of noisy, untaught scholars, not always clean, have come a quiet company, who boast that *always* there is plenty of soap and water and big towels in “our school-house,” and their well-kept books testify to a frequent use of them.

Now we have classes of well-behaved boys and girls, who not only understand their lessons, but can tell other people about them, who go with their fathers to the store and count up the prices of the purchases as quickly as clerks.

The change is not in the school alone. The better class of people are much better than they were four years ago, and some of the young folks are, as one woman said last week, “as different as if they were somebody else.” Public sentiment is gaining on the side of right. Home after home, in our fishermen’s village is being bought, or if owned before, has been repaired; the comfort of the children has been planned for in their homes, that they may keep off the street. The one-roomed cabin is going, thus taking away the excuse so often pitifully given, when reproved for lounging on the street, “But, ma’am, I has’nt any place to stay at.” * * *

Some complain that we reach the cities, and leave the destitute regions. Come down to Carteret County, and see for yourselves, if we do not have to go to the foundations of things there. If there is any place on the continent that needs education and the Gospel more, I have not seen it.

WOMAN'S STATE ORGANIZATIONS.

CO-OPERATING WITH THE AMERICAN MISSIONARY ASSOCIATION.

MAINE.

WOMAN'S AID TO A. M. A.

State Committee—Mrs. C. A. Woodbury, Woodfords; Mrs. Ephraim Hodgdon, So. Berwick; Mrs. Helen Quimby, Bangor.

NEW HAMPSHIRE.

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MASS. AND R. I.

*WOMAN'S HOME MISSIONARY ASSOCIATION.

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Secretary—Miss Nathalie Lord, 32 Congregational House, Boston.
Treasurer—Miss Sarah K. Burgess, 32 Congregational House, Boston.

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Secretary—Mrs. Wm. Spalding, 511 Orange St., Syracuse.
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Secretary—Mrs. Wm. O. Weeden, Upper Montclair.
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WOMAN'S MISSIONARY UNION.

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Secretary—Mrs. C. F. Yennee, Ridgway.
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WOMAN'S HOME MISSIONARY UNION.

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Secretary—Mrs. Flora K. Regal, Oberlin.
Treasurer—Mrs. F. D. Wilder, 11 Spring Street, Oberlin.

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Secretary—Mrs. W. E. Mossman, Fort Wayne.
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Secretary—Mrs. C. H. Taintor, 151 Washington St., Chicago.
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Secretary—Miss Ella E. Marsh, Box 232, Grinnell.
Treasurer—Mrs. M. J. Nicholason, 1513 Main St., Dubuque.

MICHIGAN.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. George M. Lane, 179 West Alexandrine Ave., Detroit.
Secretary—Mrs. Leroy Warren, Olivet.
Treasurer—Mrs. E. F. Grabbil, Greenville.

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WOMAN'S HOME MISSIONARY UNION.

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Secretary—Mrs. A. A. Jackson, Janesville.
Treasurer—Mrs. C. M. Blackman, Whitewater.

MINNESOTA.

WOMAN'S HOME MISSIONARY UNION.

President—Miss Katherine W. Nichols, 280 East Ninth Street, St. Paul.
Secretary—Miss Gertrude A. Keith, 1850 Nicollet Avenue, Minneapolis.
Treasurer—Mrs. M. W. Skinner, Northfield.

NORTH DAKOTA.

WOMAN'S HOME MISSIONARY SOCIETY.

President—Mrs. A. J. Pike, Dwight.
Secretary—Mrs. Silas Daggett, Harwood.
Treasurer—Mrs. J. M. Fisher, Fargo.

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WOMAN'S HOME MISSIONARY UNION.

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Secretary—Miss Ida E. Willcutt, Willow Lake.
Treasurer—Mrs. A. A. Clark, Lake Preston.

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President—Mrs F. D. Kelsey, Helena.
 Secretary—Mrs. W. S. Bell, Helena.
 Treasurer—Mrs. S. A. Wallace, Billings.

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WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A. W. Benedict, 3841 Delmar Avenue, St. Louis.
 Secretary—Mrs. E. H. Bradbury, 3855 Washington Ave., St. Louis.
 Treasurer—Mrs. A. E. Cook, 4145 Bell Avenue, St. Louis.

KANSAS.

WOMAN'S HOME MISSIONARY SOCIETY.

President—Mrs. F. J. Storrs, Topeka.
 Secretary—Mrs. George L. Epps, Topeka.
 Treasurer—Mrs. J. G. Dougherty, Ottawa.

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 Secretary—Mrs. O. W. Lucas, Oregon City.
 Treasurer—Mrs. T. E. Clapp, 323 West Park St., Portland.

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WOMAN'S MISSIONARY ASSOCIATION.

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 Secretary—Mrs. N. F. Cobleigh, Walla Walla.
 Treasurer—Mrs. W. B. Abrams, Ellensburg.

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WOMAN'S HOME MISSIONARY SOCIETY.

President—Mrs. H. L. Merritt, 686 34th Street, Oakland.
 Secretary—Miss Grace E. Barnard, 677 21st St., Oakland.
 Treasurer—Mrs. J. M. Havens, 1329 Harrison St., Oakland.

SOUTHERN CALIFORNIA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Emma Cash, 1710 Temple St., Los Angeles.
 Secretary—Mrs. H. K. W. Bent, Pasadena.
 Treasurer—Mrs. E. A. Spencer, 419 W. Second St., Los Angeles.

COLORADO AND WYOMING.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. J. W. Pickett, White Water Colorado.
 Secretary—Miss Mary L. Martin, 106 Platte Ave., Colorado Springs, Colorado.
 Treasurer—Mrs. S. A. Sawyer, Boulder, Colorado.
 Treasurer—Mrs. W. L. Whipple, Cheyenne, Wyoming.

*For the purpose of exact information, we note that while the W. H. M. A. appears in this list as a State body for Mass. and R. I., it has certain auxiliaries elsewhere.

We would suggest to all ladies connected with the auxiliaries of State Missionary Unions, that funds for the American Missionary Association be sent to us through the treasurers of the Union. Care, however, should be taken to designate the money as for the American Missionary Association since *undesignated funds will not reach us.*

OKLAHOMA.

WOMAN'S MISSIONARY UNION.

President—Miss M. McConnell, Guthrie.
 Secretary—Mrs. L. E. Kimball, Guthrie.
 Treasurer—Mrs. C. A. McNabb, Oklahoma.

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WOMAN'S MISSIONARY UNION.

President—Mrs. Lydia Tichenor Bailey, 2454 Adams Ave., Ogden.
 Secretary and Treasurer—Mrs. W. S. Hawkes, 132 Sixth St., E., Salt Lake City.

LOUISIANA.

WOMAN'S MISSIONARY UNION.

President—Mrs. R. C. Hitchcock, New Orleans.
 Secretary—Miss Jennie Fyfe, 490 Canal St., New Orleans.
 Treasurer—Mrs. C. S. Shattuck, Hammond.

MISSISSIPPI.

WOMAN'S MISSIONARY UNION.

President—Miss Sarah Dickey, Clinton.
 Secretary—Miss Alice Flagg, Tougaloo.
 Treasurer—Miss Mary Gibson, Tougaloo.

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WOMAN'S MISSIONARY UNION.

President—Mrs. H. W. Andrews, Talladega.
 Secretary—Miss S. S. Evans, 2519 Third Ave., Birmingham.
 Treasurer—Miss M. K. Lunt, Selma.

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WOMAN'S HOME MISSIONARY UNION.

President—Mrs. S. F. Gale, Jacksonville.
 Secretary—Mrs. Nathan Barrows, Winter Park.
 Treasurer—Mrs. L. C. Partridge, Longwood.

TENNESSEE, KENTUCKY AND ARKANSAS.

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President—Mrs. E. M. Cravath, Nashville, Tenn.
 Secretary—Mrs. H. S. Bennett, Nashville.
 Treasurer—Mrs. G. S. Pope, Grand View, Tenn.

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 Secretary—Miss A. E. Farrington, Raleigh.
 Treasurer—Miss M. M. Curtis, 328 E. Morgan St., Raleigh.

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President—Mrs. S. C. Acheson, 149 W. Woodard St., Denison.
 Secretary—Mrs. Mary A. McCoy, 122 No. Halwood St., Dallas.
 Treasurer—Mrs. C. I. Scofield, Dallas.

GEORGIA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A. F. Sherrill, 236 West Peachtree St., Atlanta.
 Secretary—Miss Willie Reynolds, Barnesville.
 Treasurer—Miss Virginia Holmes, Barnesville.

RECEIPTS FOR NOVEMBER, 1891.

THE DANIEL HAND FUND, For the Education of Colored People.

FROM

MR. DANIEL HAND, GUILFORD, CONN.

Income for October..... \$960 00

CURRENT RECEIPTS.

MAINE, \$392.51.

Bangor. Central Cong. Ch., 25; Sab.
 Sch., First Cong. Ch., 8.19..... 33 19
 Brewer. M. Hardy, to const. ROBERT A.
 JORDAN and CYRUS A. WASHBURN L.Ms.
 Castine. Trin. Cong. Ch., 7.70; Miss Sim-
 mons and others, 4; Miss Mary Web-
 ster, 2.25; Miss H. J. Webster, 2; Misses
 Alice and Emma Grey, 1..... 50 00
 Lamoline. F. D. Hodgkins, 2; D. D. Hodg-
 kins, 1; Mrs. Villa Hodgkins, 1; A. K.
 Coolidge, 1, for McIntosh, Ga..... 16 95
 Limerick. Cong. Ch. and Soc..... 5 00
 Norridgewock. Cong. Ch. and Soc..... 8 00
 North Bridgton. Sab. Sch. Cong. Ch..... 40 00
 Portland. Williston Cong. Ch. (3 of
 which for Bible Sch. Fisk U.)..... 10 00
 Portland. Miss Mary A. Perkins..... 192 12
 Pownal. "Friends" by Perez Chapman.
 Sanford. Geo. B. Goodall, for Wilming-
 ton, N. C..... 1 00
 Sherman Mills. Washburn Memorial Ch.
 Yarmouthville. Mrs. Alice T. Burbank,
 for Freight to Ft. Berthold..... 20 00
 5 00
 1 25

NEW HAMPSHIRE, \$200.85.

Amherst. Miss Emma L. Clark, for
 Freight to Blowing Rock, N. C..... 2 00
 Candia. Cong. Ch. and Soc..... 10 00
 Chester. "A Friend"..... 2 00
 Concord. Ladies' Social Circle, North
 Cong. Ch., for Mountain Work..... 25 00
 Franklin. Cong. Soc. of C. E..... 2 30
 Hanover. Mrs. S. J. Kellogg..... 20 00
 Hinsdale. Cong. Ch..... 7 03
 Jaffrey. Cong. Ch. and Soc..... 18 00
 Keene. Primary Class, Sab. Sch., Second
 Cong. Ch., for Wilmington, N. C..... 5 00
 Lyme. Cong. and Presb. Ch..... 28 06
 Manchester. First Cong. Ch. and Soc., to
 const. GEORGE WINCH and Mrs. J. T. G.
 DINSMORE L. Ms..... 71 46
 Manchester. Benev. Ass'n, Franklin St.
 Ch., Bbl. C., for Greenwood, S. C..... 10 00
 Peterboro. Extra Cent-a-day Band,
 Union Evan. Ch., for Mount Verd, Tenn.

VERMONT, \$300.81.

Bellows Falls. Cong. Ch..... 62 08
 Brookfield. First Cong. Ch., 5; Second
 Cong. Ch., 12..... 17 00
 Burlington. College St. Ch..... 36 11
 Corlinth. Cong. Ch., for Organ, Meridian,
 Miss..... 15 00
 Hartford. Cong. Ch. and Soc..... 39 47
 Manchester. Miss Emeline J. Kellogg..... 5 00
 Montpelier. Miss L. Taplin, Bbl. C. and
 3 for Freight, for Meridian, Miss..... 3 00
 Northfield. Y. P. S. C. E., for Williams-
 burg, Ky..... 9 00
 Orwell. Cong. Ch..... 22 75
 Rupert. "Friend"..... 15 00

Springfield. Cong. Ch. and Soc. (15 of
 which from R. M. Colburn for Avery
 Inst., Charleston, S. C.)..... 54 54
 Underhill. Cong. Ch..... 5 00
 West Brattleboro. Mrs. W. H. Bigelow,
 Bbl. Books, 2 for Freight, for McIn-
 tosh, Ga..... 2 00
 West Charleston. Cong. Ch..... 3 83
 Westfield. Mrs. A. C. Hitchcock..... 5 00
 Westminster West. Sab. Sch. Cong. Ch.,
 part proceeds Harvest Festival, for
 Mountain Work..... 5 00
 West Townsend. Cong. Ch., adl..... 1 53

MASSACHUSETTS, \$11,364.02.

Abington. First Cong. Ch..... 29 10
 Allston. Sab. Sch. Cong. Ch..... 7 22
 Amesbury. Sab. Sch. Main St. Cong. Ch.,
 for Indian Sch'p..... 70 00
 Amesbury. Main St. Cong. Ch..... 4 88
 Amesbury and Salisbury. Cong. Ch..... 15 90
 Bedford. Ladies' Miss'y Ass'n, for In-
 dian M..... 5 00
 Boston. Walnut Ave. Cong. Ch.,
 Mrs. S. A. Dwight, for Or-
 ange Park, Fla..... 100 00
 Roslindale Cong. Ch..... 10 50
 South Boston. Phillips Cong.
 Ch..... 47 10
 Phillips Ch., for Atlanta U..... 5 00
 Dorchester. Harvard Cong. Ch..... 50 00
 Mrs. Wm. Wales, of Second
 Ch..... 5 00
 Roxbury. Immanuel Cong. Ch..... 194 50

412 10
 Brockton. W. H. M. Ass'n First Ch., for
 Dinty Hall, Cumberland Gap, Tenn..... 10 00
 Brockton. Mrs. L. C. Sanford, for Touga-
 loo U..... 5 00
 Cambridge. Mrs. Sarah Aldrich, for In-
 dian Sch'p..... 70 00
 Cambridgeport. Ladies' Miss'y Soc. of
 Pilgrim Ch., for Pleasant Hill, Tenn..... 25 00
 Charlemont. Rev. E. L. Clark, Box Books,
 for Williamsburg, Ky..... 42 68
 Charlestown. Winthrop Ch. and Soc..... 19 72
 Conway. Cong. Ch..... 1 60
 Conway. Hillsview, Class of Girls, for
 Williamsburg, Ky..... 5 45
 Dover. Cong. Ch..... 19 00
 Dracut. First Cong. Ch..... 63 91
 Easthampton. First Cong. Ch..... 17 00
 Easthampton. 2 Bbls., Bedding, etc., for
 All Healing, N. C..... 36 11
 Globe Village. Free Evan. Soc., to const.
 Wm. J. Keith L. M..... 38 65
 Groveland. Cong. Ch..... 18 75
 Hanson. Cong. Ch..... 6 60
 Harwich. Miss S. G. Brooks..... 10 00
 Hatfield. Cong. Ch. and Soc..... 56 56
 Holyoke. "I'll Try Mission Band," Sec-
 ond Cong. Ch., for Indian Sch'p., and to
 const. Mrs. A. H. MORTON and Mrs. WIL-
 BUR NEWELL L. Ms..... 60 00

Lawrence. Y. P. S. C. E. of Trinity Ch., for Mountain Work.....	11 76	Sudbury. Estate of Miss Mary Wheeler, by E. G. Loomis, Atty for Executors....	1,961 00
Lexington. Hancock Cong. Ch.....	12 00	Whitman. Estate of Oliver G. Healy ...	5,809 15
Lowell. Kirk St. Cong. Ch. Box Sewing Material, for All Healing, N. C.....	100 00		\$11,364 02
Malden. Mrs. Ellen M. Wellman	9 40	CLOTHING, BOOKS, ETC., RECEIVED AT BOSTON OFFICE	
Mansfield. Cong. Ch.....	25 00	Amherst, N. H. Miss Emma L. Clark, Box of Bedding, C., etc., for Blowing Rock, N. C.	
Millbury. Sab. Sch. of Second Cong. Ch., for Indian M.....	17 50	Pittsfield, N. H. Miss Nellie M. Foster, Bbl. of C., for Lincoln N. Institute, Mar- ton, Ala.	
Mittineague. Sab. Sch. Cong. Ch., for In- dian Sch'p.....	100 00	Cambridge, Mass. Mrs. Mary Johnson, Package of C., for Tougaloo, Miss.	
Monson. E. F. Morris	51 32	Charlestown, Mass. Miss E. H. Flint, Package of Christmas Gifts, for Touga- loo U., Miss.	
Newburyport. Prospect St. Cong. Ch., to const. WILLIAM W. GOODWIN L.M.....	43 07	Newton, Mass. Elliot Ch. Woman's H. M. Ass'n, 3 Bbls. of Merchandise, value 260, for Blowing Rock, N. C., by Mrs. H. B. Allen, Treas.	
Newburyport. North Cong. Ch. and Soc.....	19 00	North Palmouth, Mass. Cong. Sab. Sch. Package of Singing Books, for Green- wood, S. C.	
Newton. Mrs. G. S. Trowbridge's S. S. Class, for Student Aid, Williamsburg Academy, Ky.....	5 00	West Boylston, Mass. 2 Bbls. of Books, etc., for Raleigh, N. C.; 1 Bbl. of C., for Austin, Tex., by Mrs. A. M. Lovell.	
Newton. "A Friend," for Mountain Work.	21 18	West Medford, Mass., Ladies' Ass'n. Bbl. of Clothing, etc., for Grand View, Tenn.	
Newton. 2 Bbls. Bedding, etc., for All Healing, N. C.....	10 00		
Newton. Mrs. M. T. Vincent, Box C., etc. for Williamsburg, Ky.....	13 75	RHODE ISLAND, \$153.39.	
Newton Highlands. Mrs. I. T. C. Hyde, Sack Carpet Remnants, for Williams- burg, Ky.....	25 00	Newport. United Cong. Ch.....	8 39
Northbridge. First Cong. Ch. and Soc.....	40 48	Providence. "In memory of Abigail L. Fiske," for Bible Sch., Fisk U.....	100 00
Oxford. Infant Class, Cong. Sab. Sch., for Wilmington, N. C.....	21 00	Providence. Beneficent Cong. Ch.....	75 00
Pepperell. Evan. Cong. Ch.....	21 00	CONNECTICUT, \$1,508.15.	
Pepperell. 2 Bbls. C., etc., for Green- wood, S. C.....	31 26	Berlin. Mrs. H. N. Wilcox.....	10 00
South Egremont. Cong. Ch., for Sch'p Fisk U.....	375 00	Berlin. Sab. Sch. Cong. Ch., for Touga- loo U.....	35 00
South Deerfield. Cong. Ch. and Soc., 26.65; Sab. Sch. Cong. Ch., 3.83; bal. to const. MISS MINNIE L. ARMS and MRS. IDA HAGER L.M's.....	40 48	Birmingham. Rev. C. W. Shelton, Bbl. of Papers, for Talladega C.	
South Weymouth. Second Cong. Ch.....	21 00	Columbia. Mrs. J. H. Richardson, 5; Mrs. A. M. Latham, 1, for Marion, Ala.	6 00
Springfield. Box C., for Grand View, Tenn.	31 26	Danbury. Miss Adelia Fanton, for Wil- liamsburg, Ky.....	3 50
Springfield. Milton Bradley, 30 Spring- field Drawing Kits, for Talladega C.....	375 00	Ellington. Cong. Ch.....	127 52
Taunton. "Friend"	50 00	Enfield. Sab. Sch. of Cong. Ch., 50; J. N. Allen, 5; T. S. Grant, 5, for Student Aid, Straight U.....	60 00
Tewksbury. Cong. Ch., to const. GEORGE LEE L.M.....	77 50	Hartford. Pearl St. Cong. Ch.....	66 90
Wellesley Hills. "B"	11 50	Liberty Hill. S. S., 2.64; "Friends," for Sewing Sch., 5, for Marion, Ala.....	7 64
Ware. Miss Sage's S. S. Class, Bbl. C., for Tougaloo U.....	24 00	Lyme, Y. P. S. C. E., for Jonesboro, Tenn.	3 00
West Boxford. Cong. Ch.....	10 00	Middlefield. Cong. Ch.....	69 62
West Boylston. First Cong. Ch. and Soc.....	5 00	Middletown. First Church.....	29 77
West Newton. Second Cong. Sab. Sch., 25; Bible Class Second Cong. Sab. Sch., 10; Three members Second Cong. Ch., 15, for Student Aid, Fisk U.....	10 00	Milford. Sab. Sch. First Cong. Ch., for Mountain Work	35 00
West Somerville. Day St. Cong. Ch.....	106 03	New London. First Ch. of Christ, Quar- terly Coll.....	59 88
Winchendon. Y. P. S. C. E. of North Cong. Ch., for Pleasant Hill, Tenn.....	407 50	New London. Mrs. R. C. Learned and Daughters, for Indian Sch'p.....	17 50
Winchendon. H. D. Newton.....	110 00	New Preston. Mrs. Henry Upson, for Conn. Indl. Sch., Ga	5 00
Winchester. S. Elliott.....	12 50	Norwich. Broadway Cong. Ch.....	110 90
Worcester. Central Cong. Ch.....	580 00	Norwich. Sab. Sch. Second Cong. Ch., for Student Aid, Trinity Sch., Athens, Ala.....	12 58
Worcester. M. R. Knowlson, pk'g Books, for Williamsburg, Ky.....	43 00	Norwich. F. W. Ely, for Mountain Work.. Old Lyme. "A Friend," for Mountain Work.....	25 00
Worcester. "A Friend," for Hospital, Stand- ing Rock, N. D., 230; for Sch'p In- dian Girl, Santee Training Sch., 70, for Miss M. C. Collins' work, Standing Rock, N. D., 25.....	580 00	Plantville. Sab. Sch. Cong. Ch., for At- lanta U.....	16 86
Woman's Home Missionary Association of Mass., Miss Sarah K. Burgess, Treas., for Woman's Work:	580 00	Plymouth. First Cong. Ch.....	50 32
W. H. M. A., for Teachers' Salaries.....	407 50	Rockville. Union Cong. Ch. of Christ...	183 71
W. H. M. A., for Sioux Indian Sch'p, 70; for Indian Sch'p, 40—Training Sch., Santee, Neb	110 00	Shelton. J. Tomlinson.....	20 00
Newton. Mr. Cobb's S. S. Class, Elliot Ch. for Indian Sch'p.....	12 50	Simsbury. Cong. Ch.....	40 32
	580 00	Somerville. Sab. Sch. Cong. Ch., for Stu- dent Aid, Fisk U.....	6 00
ESTATES.	\$3,093 87	Southport. Cong. Ch., add'l.....	25 00
Charlestown. Estate of Mrs. Lydia B. Pulsifer, by Fred T. Knight and Will- ard C. Tyler, Executors.....	500 00	Stamford. First Cong. Ch.....	19 66
		Stratford. Cong. Ch.....	27 00
		Vernon Center. Cong. Ch.....	15 50
		Washington.....	1 00
		Waterbury. T. F. Judson, for Tougaloo U.	5 00

Westbrook. Cong. Ch.	44 49
West Winsted. Mrs. Thos. C. Davis.	5 00
Whitneyville. Sab. Sch. Cong. Ch., for Share, Oaks, N. C.	20 00
Winchester. Cong. Ch.	13 13
Windsor. Mrs. Mary Pearson, for Student Aid, Grand View, Tenn.	100 00
Windsor. First Cong. Ch.	83 35
Windsor. Sab. Sch. of First Cong. Ch., 35; Mrs. Mary E. Pierson, 35, for Indian Sch'ps.	70 00
—, "A Connecticut Friend".	30 00
—, "A Friend".	5 00
Woman's Home Missionary Union of Conn., by Miss Ellen R. Camp, Sec., for Woman's Work:	
Pomfret. Ladies' H. M. Soc.	10 00
ESTATE.	
—, \$1,473 15	\$1,473 15
Groton. Estate of Mrs. B. N. Hurlbutt.	30 00
NEW YORK, \$1,771.80.	
Brasher Falls. Mrs. Eliza A. Bell.	10 00
Brooklyn. Tompkins Ave. Cong. Ch.	1,000 00
Buffalo. "Mrs. W. G. B." for Tillotson Nor- mal Inst., and to const. Miss Ida K. Green L. M.	50 00
Canandaigua. First Cong. Ch.	20 26
Canandaigua. First Cong. Ch., for Indian Training Sch., Santee, Neb.	49 60
Coventry. S. A. Beardslee.	10 00
Jamaica. Cheerful Givers Mission Band of Presb. Ch., for Student Aid, Fisk U.	10 00
Johnstown. First Presb. Ch. Bedding, etc., for Talladega C.	10 00
Lebanon. T. Hitchcock, 5; Alfred Sey- mour, 3. Mrs. S. H. Childs, 2.50; J. A. Head, 1; Mrs. J. H. Wagoner, 50c; C. P. Day, 50c.	12 50
Lisle. Cong. Ch.	4 25
Marion. "Life Member".	1 00
Newark Valley. Cong. Ch.	15 20
New York. B. Van Wagenen, for Student Aid, Talladega C.	50 00
New York. E. R. Dillingham, for Talla- dega C.	30 00
New York. Mrs. L. H. Spelman, for Stu- dent Aid, Atlanta U.	20 00
Olean. First Cong. Ch.	2 30
Port Richmond. S. I. Ref. Ch., Capt. S. Squire.	5 00
Poughkeepsie. Sab. Sch. Second Cong. Ch., for Student Aid, Fisk U.	5 00
Sag Harbor. Charles N. Brown, to const. Miss Mary B. Sleight L. M.	30 00
Sherburne. Mrs. C. S. Gorton, for Student Aid, Talladega C.	10 00
Walton. "Whatsoever Circle," Box Fur- nishings, for Greenwood, S. C.	20 71
Warsaw. Cong. Ch.	40 38
Woman's Home Missionary Union of N. Y., by Mrs. L. H. Cobb, Treas., for Woman's Work:	
Aquebogue Ladies' Aux.	10 00
Brooklyn, Class 35, Sab. Sch.	13 88
Puritan Ch.	12 00
Syracuse. Geddes Ch. La- dies' Aux.	5 00
Utica. W. M. Soc.	

ESTATE.

Sherburne. Estate of A. B. De Forest, by Chas. A. Fuller, Executor.	375 00
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NEW JERSEY, \$38.85. \$1,771 80

Jersey City. First Cong. Ch.	3 85
Paterson. Auburn St. Cong. Ch.	30 00
Trenton. Mrs. E. B. Fuller.	5 00

PENNSYLVANIA, \$10.00.

Philadelphia. Mrs. E. B. Ripley, Pulpit Bible, vol. 15, for Greenwood, S. C.	
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Woman's Missionary Union of Penn., by Mrs. T. W. Jones, Treas.:	
Meadville. Ladies' Aux., for Pleas- ant Hill, Tenn.	10 00
OHIO, \$598.97.	

Bellevue. First Cong. Ch.	29 11
Berea. First Cong. Ch.	8 45
Brecksville. Fanny C. Hollis.	45
Cincinnati. Walnut Hills Cong. Ch.	45 48
Cincinnati. Sab. Sch. Walnut Hills Cong. Ch., for Grand View, Tenn.	10 00
Claridon. Cong. Ch., to const. Ella Clark L. M.	31 30
Cleveland. Jennings Ave. Cong. Ch., 325 08; Mrs. Fanny W. Low, 10.	335 08
Cleveland. Mrs. F. W. Low, for Williams- burg, Ky.	3 00
Conneaut. Sab. Sch. Cong. Ch., for Stu- dent Aid, Fisk U.	25 00
Elyria. Miss M. M. Lickorish, for Wil- liamsburg, Ky.	4 00
Hudson. Cong. Ch.	10 50
Lafayette. Cong. Ch.	5 50
Madison. Y. P. S. C. E., for Williamsburg, Ky.	5 00
Medina. Y. P. S. C. E. of Cong. Ch., 10; "Friends," 4.60.	14 60
North Ridgeville. J. P. Readinger, for Williamsburg, Ky.	1 00
Ruggles. Cong. Ch.	23 00
York. Cong. Ch.	22 50
Wayne. Mrs. L. C. Bearss.	5 00
Wellington. Edward West.	20 00

INDIANA, \$3.00

Versailles. Mrs. S. C. Nichols.	3 00
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ILLINOIS, \$624.04.

Austin. Cong. Ch.	4 00
Batavia. A. J. Chittenden, for Williams- burg, Ky.	20 00
Buda. Cong. Ch.	50 00
Chenoa. Cong. Ch.	12 50
Chicago. A. C. Reed, for Student Aid, Le Moyné Inst., Memphis, Tenn., 10; for Stu- dent Aid, Fisk U., 10; for Tougaloo U., 10; for Student Aid, Talladega C., 10.	40 00
Chicago. A. B. Mead, for Student Aid, Marion, Ala.	10 00
Chicago. Rev. Henry Willard, for New Orleans, La.	10 00
Chicago. Mrs. S. H. McCrea, for Library, Fisk U.	10 00
Chicago. Cash.	10
Jacksonville. Cong. Ch.	53 50
Morgan Park. Mrs. M. Thompson, for Student Aid, Talladega C.	30 00
Peoria. Plymouth Ch.	25 00
Providence. Cong. Ch.	20 00
Ridgeland. Cong. Ch., to const. E. P. Martin L. M.	84 89
Waverly. Cong. Ch., 22.25, and Sab. Sch., 8.55.	31 13
—, Hapland.	100 00

Illinois Woman's Home Missionary Union,
by Mrs. C. E. Maltby, Treas., for Wom-
an's Work:

Amboy.	13 03
Champaign.	23 00
Chicago. N. E. Ch.	25 00
—, Lincoln Park Ch.	6 00
—, Leavitt St. Ch.	2 30
Emington.	1 20
Greenville. Busy Bees.	1 00
Illini.	6 75
Lee Center.	7 10
Millburn.	20 00
Newtown.	1 00
Oak Park.	26 50
Payson.	5 50
Sandwich.	6 79
Streator. Bridge St. Ch.	2 00
Thawville.	7 00
Toulon.	4 50
—, J. E. S.	1 65

Wheaton. First Ch.....	5 00	Kansas City. Olivet Ch.....	5 50
Wilmette.....	7 70	Neosho. First Cong. Ch.....	10 25
	172 92		
MICHIGAN, \$171.40.			
Almont. Cong. Ch.....	26 00	Council Grove. Cong. Ch.....	16 53
Detroit. Sab. Sch. First Cong. Ch.....	15 78	Fort Scott. H. T. Gillis.....	1 00
Greenville. Cong. Ch.....	30 00	Topeka. "Helping Hand," for Organ, Meridian, Miss.....	25 00
Hillsdale. Mrs. Mary I. Mead.....	1 00	Topeka. Sab. Sch. First Cong. Ch., Freight, 10; "Friend," for Freight, 8, for Meridian, Miss.....	18 00
New Haven. First Cong. Ch.....	3 00	Topeka. 2 Boxes of Papers and Books; Mrs. Ralph Gaw, Patchwork Quilt, for Sewing Class, Meridian, Miss.....	
Portland. Cong. Ch.....	12 31		
Richmond. Cong. Ch.....	5 00		
Woman's Home Missionary Union of Mich., by Mrs. E. F. Grabill, Treas., for Woman's Work:		NEBRASKA, \$17.88.	
Charlotte. L. B. S.....	25 00	Arberville. Cong. Ch.....	6 20
Detroit. Ladies' Union, First Ch.....	25 00	Cowles. Cong. Ch.....	3 35
Galesburg. "A Friend".....	3 00	Indianola. Cong. Ch.....	8 33
Hancock. W. M. S., Thank Offering.....	10 00		
West Adrian. L. M. S.....	6 25	MONTANA, \$5.00.	
Meeting of Southern Association at Alganssee.....	9 06	Helena. First Cong. Ch., Member.....	5 00
	78 31		
IOWA, \$146.83.			
Alta. J. C. Heywood, 3.50; Mrs. J. C. Heywood, for Fisk U., 5.....	8 50	Chamberlain. Cong. Ch.....	10 00
Center. Cong. Ch.....	2 07	Meckling. Cong. Ch.....	2 50
Charles City. King's Daughters, for Tougaloo U.....	24 00		
Decorah. Cong. Mission Circle, Box of Patchwork, etc., for Lexington, Ky.....	8 70	NORTH DAKOTA, \$5.00.	
Manson. Cong. Ch.....	10 00	North Dakota Woman's Home Missionary Soc., by Mrs. Mary M. Fisher, Treas.:	
Postville. Cong. Ch.....	1 00	Buxton. Ladies' M. Soc.....	5 00
Shelby. German Cong. Ch.....	87 56		
Tabor. Cong. Ch.....	10 00	COLORADO, \$6.73.	
		Highland Lake. Cong. Ch.....	6 73
WISCONSIN, \$186.49.			
Clintonville. Cong. Soc.....	9 07	CALIFORNIA, \$1,379.00	
Beloit. L. Meacham.....	5 00	San Francisco Receipts of the California Chinese Mission (see items below).....	1,361 35
Bristol and Paris. Cong. Ch.....	27 50	Saratoga. Cong. Ch. and Sab. Sch.....	17 65
Eau Claire. W. H. M. U., for Woman's Work.....	3 14		
Green Bay. Christian End. Soc., for Austin, Tex.....	5 00	DISTRICT OF COLUMBIA, \$70.00.	
Hammond. Cong. Ch.....	6 00	Washington. The Church in Howard University, for James Powell Loan Library, H. U.....	70 00
Hartford. Cong. Ch. to const. MISS LIZZIE ALLEN and MRS. LENA C. LIVER L. M'S.....	75 00		
Hartford. A. Freeman, Box of Missionary Goods, for Meridian, Miss.....	38 32	VIRGINIA, \$5.00.	
Milwaukee. Grand Ave. Ch.....	5 00	Herndon. Cong. Ch.....	5 00
Prairie du Chien. T. C. Lawler, for Organ, Meridian, Miss.....	7 46		
West Superior. Pilgrim Cong. Ch.....	5 00	TENNESSEE, \$92.43.	
Whitewater. G. W. Esterly, for Printing Dept. Le Moyne Inst.....	5 00	Chattanooga. Mrs. A. S. Steele, for Indian Sch'p.....	70 00
		Deer Lodge. Cong. Ch.....	4 00
MINNESOTA, \$111.47.			
Hawley. Union Ch.....	2 00	Grand View. Cong. Ch. and Soc.....	11 33
Litchfield. Mrs. E. Weeks, for Freight to Meridian, Miss.....	3 08	Memphis. T. P. Rawlings, for Printing Dept. Le Moyne Inst.....	1 00
Northfield. Sab. Sch. Cong. Ch., for Student Aid, Talladega C.....	11 00	Nashville. Y. L. S. C. E. of Fisk U.....	5 10
Saint Anthony Park. Y. P. S. C. E., for Jonesboro, Tenn.....	16 11	Nashville. Miss M. A. Kinney, for Printing Dept., Le Moyne Inst.....	1 00
Saint Charles. Cong. Ch., 6; Chas. Gerish, 5.....	8 15		
Saint Paul. Bethany Ch.....	3 00	NORTH CAROLINA, \$28.02.	
Sauk Center. First Cong. Ch.....	11 00	Blowing Rock. "A Friend".....	10 00
Wadena. Cong. Ch., 2, and Sab. Sch., 1.....	16 11	Dry Creek. Cong. Ch.....	87
Minnesota Woman's Home Missionary Union, by Mrs. M. W. Skinner, Treas., for Woman's Work:	8 00	High Point. Cong. Ch.....	60
Clearwater. S. S.....	2 50	Pekin. Cong. Ch.....	54
Duluth. Pilgrim. "J. S. D.".....	10 00	Salem. Cong. Ch.....	80
Minneapolis. Silver Lake, S. C. E.....	2 18		
Owatonna. Mrs. McLaughlin, for Student Aid, All Healing, N. C.....	20 00	Woman's Home Missionary Union of N.C., by Mrs. E. Smith, Treas., for Indian M.: High Point. W. M. S.....	2 00
		McLeansville. "The Trying Sisters".....	2 61
MISSOURI, \$85.75.			
Kansas City. First Cong. Ch.....	70 00	Melville. W. M. S.....	1 00
		Oaks.....	6 60
		Raleigh.....	1 00
		Salem.....	10
		Strleby.....	1 00
		Wilmington.....	1 00
			15 21
		GEORGIA, \$5.76.	
		Andersonville. Cong. Ch., 1.50; "Friend," 50c.....	2 00
		Byron. Cong. Ch.....	1 50
		Woodville. Pilgrim Ch., 1.76; Rev. J. H. H. Sengstacke 50c.....	2 26
		FLORIDA.	
		Tangerine. 2 Bbls. Bedding, etc., for All Healing, N. C.....	
		TEXAS, \$5.00.	
		Paris. First Cong. Ch.....	5 00

ENGLAND, \$200.60.

London. Mrs. M. Allen, for Memphis, Tenn.....	200 00
Donations.....	\$10,911 08
Estates.....	8,675 15
	<u>\$19,586 18</u>

INCOME, \$387.50.

Avery Fund, for Mendt M.....	806 25
Haley Sch'p Fund, for Fisk U.....	25 00
Howard Theo. Fund, for Howard U.....	6 25
Plumb Sch'p Fund, for Fisk U.....	50 00
	<u>387 50</u>

TUITION, \$4,097.26.

Williamsburg, Ky. Tuition.....	134 20
Middlesborough, Ky. Tuition.....	9 68
Big Creek Gap, Tenn. Tuition.....	8 00
Crossville, Tenn. Public Fund.....	80 00
Crossville, Tenn. Tuition.....	1 00
Grand View, Tenn. Tuition.....	28 38
Jonesboro, Tenn. Tuition.....	37 46
Knoxville, Tenn. Tuition.....	19 75
Memphis, Tenn. Tuition.....	563 80
Mount Verd, Tenn. Tuition.....	4 00
Nashville, Tenn. Tuition.....	881 61
Pleasant Hill, Tenn. Tuition.....	45 45
All Healing, N. C. Tuition.....	13 00
Blowing Rock, N. C. Tuition.....	50
Chapel Hill, N. C. Tuition.....	7 55
Hillsboro, N. C. Tuition.....	50
Saluda, N. C. Tuition.....	6 84
Wilmington, N. C. Tuition.....	263 25
Beaufort, N. C. Tuition.....	36 11
Charleston, S. C. Tuition.....	351 50
Greenwood, S. C. Tuition.....	14 20
Anniston, Ala. Tuition.....	45 05
Athens, Ala. Tuition.....	52 40
Marion, Ala. Tuition.....	55 00
Mobile, Ala. Tuition.....	190 15
Nat., Ala. Tuition.....	66 23
Selma, Ala. Tuition.....	84 90
Atlanta, Ga. Storrs Sch. Tuition.....	277 54
Andersonville, Ga. Tuition.....	1 63
McIntosh, Ga. Tuition.....	5 46
Savannah, Ga. Tuition.....	285 10
Thomasville, Ga. Tuition.....	41 13
Woodville, Ga. Tuition.....	5 00
Meridian, Miss. Tuition.....	106 50
Tougaloo, Miss. Tuition.....	269 94
Austin, Tex. Tuition.....	111 50
	<u>4,097 26</u>

Total for November..... \$24,070 94

SUMMARY.

Donations.....	\$23,455 95
Estates.....	33,093 38
	<u>\$56,549 33</u>
Income.....	677 50
Tuition.....	4,718 09
United States Government.....	6,063 70
	<u>\$68,013 62</u>

FOR THE AMERICAN MISSIONARY.

Subscriptions for November.....	\$21 80
Previously acknowledged.....	27 08
	<u>\$48 88</u>

RECEIPTS OF THE CALIFORNIA CHINESE MISSION from July 15 to Oct. 20, 1891, William Johnston, Treasurer:

FROM LOCAL MISSIONS.—Fresno. Chinese Mon. Off's, 18.75, Ann. Memberships, 17.....	35 75
Los Angeles. Chinese Monthlies, 6.70; Annual Memberships, 12; Loo Ying, 20; Y. P. S. C. E. First Cong. Ch., 12.20; W. H. M. U.	

First Cong. Ch., through W. H. M. S. of So. Cal., 51.85.....	102 85
Marysville. Chinese Monthlies, 13; Annual Memberships, 20.....	33 00
Oakland. Chinese Monthlies, 30; Annual Memberships, 37; First Cong. Ch. Fellowship Fund, 22.10.....	89 50
Oroville. Chinese Monthlies, 2.25; Annual Memberships, 13.....	15 25
Petaluma. Chinese Monthlies, 3.25; Anniversary Offerings, (25 of which from WONG QUONG to const. himself L.M.), 58.75.....	62 00
Riverside. Chinese Monthlies, 3.55; Annual Mems., etc., 26.....	29 55
Sacramento. Chinese Monthlies, 11.50; Annual Memberships, etc., 55; Chinese Brethren, 20.....	86 50
San Diego. Chinese Monthlies, 7.95; Annual Mems., etc., 29.....	36 95
San Francisco. Central Mission: Chinese Monthlies, 20; Annual Memberships, etc., 91.....	111 00
San Francisco. Barnes Mission: Chinese Monthlies, 3.75; Annual Memberships, etc., 10.....	13 75
San Francisco. West Mission: Chinese Monthlies, 6.30; Annual Memberships, 6.....	12 30
San Francisco. Branch Association of Christian Chinese: Monthly Offerings, 2.50; To complete Life Membership for JOE JET, 6.95.....	9 45
San Francisco. Green St. Ch., for above Local Missions.....	10 00
Bethany Church, American Members, Annual Memberships, etc.....	102 75
Santa Barbara. Chinese Monthlies, 6.70; Annual Memberships, etc., (5 of which from Mrs. E. M. Shattuck), 18.50.....	25 20
Santa Cruz. Chinese Monthlies, 13.15; Annual Memberships and Anniversary Offerings, 91.50.....	104 65
Stockton. Chinese Monthlies, 8.80; Annual Memberships, 14; LEE SING, to complete Life Membership for himself, 23.....	45 30
Ventura. Chinese Monthlies, 3.75; Annual Memberships, 22.50.....	26 25
Vernondale. Chinese Monthlies.....	3 35
	<u>955 85</u>

FROM INDIVIDUAL DONORS:

John Jackson, (Stockton).....	15 00
Hon. Giles H. Gray.....	10 00
Mr. and Mrs. James Shinn, (Niles).....	10 00
Rev. F. B. Perkins, D.D.....	10 00
Rev. J. A. Benton, D.D.....	5 00
Rev. J. C. Holbrook, D.D.....	5 00
A. J. Van Crum, M.D.....	5 00
	<u>60 00</u>

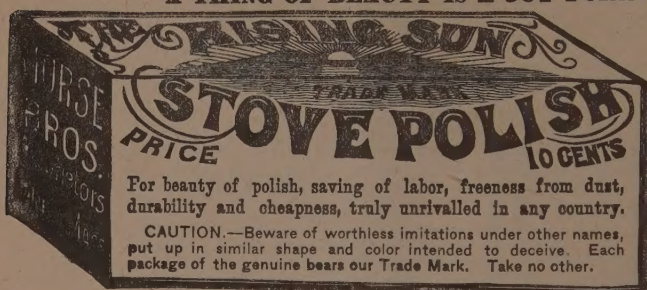
FROM EASTERN FRIENDS:

Bangor, Me. Hon. E. R. Burpee.....	100 00
Amherst, Mass. Mrs. R. A. Lester.....	100 00
South Braintree, Mass. Rev. J. B. Sewall.....	25 00
Worcester, Mass. Mrs. E. L. Sanford.....	5 00
Marlboro, Mass. Through Miss H. J. Alexander: Miss M. E. Scruton, 5; Mrs. Wm. Fay, 2; John Boggs, 50c; "Miss H. J. A." 8.....	15 50
New Haven, Conn. Mrs. Henry Farnham.....	50 00
Beloit, Wis. Rev. Jeremiah Porter, D.D.....	50 00
	<u>\$45 50</u>

Total.....\$1,361 35

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